# CHRISTIAN BROTHERS OF IRELAND

## Annual Appeal in Behalf of Their Faith among many thousands of cur countrymen abroad, many giving up the Establishments.

Rev. Father Coleman, O.P., Delivers an Eloquent Sermon at Newry.

A Graphic Picture of the Noble Work Performed by the Order--The Struggle Against Modern Secularism - The Influence Exercised by it in By-gone Days and Its Enthusiastic Endeavors to Spread the Light in Thousands of Homes.

Brothers' Schools, Newry, was Catherine's. Newry. Mass was celebrated by Rev. John O'Hare, C.C., and Immediately after Mass Rev. Father My Lord, Rev. Fathers, and dearly beloved brethren,-It is, as you are aware, to plead the cause of that religious body for themselves personally and for their for themselves personally and for their deautiful examples drawn from the admirable system of education, which Gospel and the lives of the saints, put has deepened in your hearts as the years have rolled by, and is a pledge that the his own heart, exhortations to the prac support you have given to the Christian Brothers in the past will be continued with even greater generosity in the future. Their teaching may be looked upon under a double aspect : we may treat it from a secular or a religious point of view. So much praise has been lavished on the secular teaching of the Brothers, who have covered themselves with glory, especially during the past few years, and have won the admiration of their bitterest enemies, that it is unnecessary for me to enlarge upon it. I will therefore confine myself to day exclusively to the religious aspect of their teaching, which of course, both to themselves and to you and to your children, is of primary importance, and the con sideration of which will tend to the solution of problems which are of vital interest to the country at large. The Christian Brothers, with numerous and well organized schools, whose walls shelter more than thirty thousand pupils, are doing an important, nay, absolutely necessary work for religion in this land.

#### Every school of theirs is A Barrior Against Modern Secularism

in education, and against the engrossing spirit of materialism which is fast apreading over the civilized world and is already beginning to launch itself against the heritage of St. Patrick. By their constant and unremitting attention to religious education they have been always to the front in combating against ignorance in religious matters, especially among the poor, the danger of which at the present day is that deficiency in religious knowledge very often means religious indifference and unbelief. Now, it is generally taken for granted that the poorer classes of the people are far better instructed in their religion at the present time than they were in the old penal days. It would be hard indeed to form a trustworthy opinion on this point, even with an intimate acquaintance with history, but taking this century as a whole-a century which has seen the exodus to other countries of half our populationthough there has been undoubted. ly an advance in some respects, it is very much to be feared that the people have not been as well instructed in their religion as they were in the times to which I refer. In the first place, the people in those days had far more priests to look after them. It is a common error to suppose that priests were few and far between in the times of proscription and persecution. We have undoubted historical evidence that priests and friars were very numerous and were constantly going about from place to place among the people, fortifying them in their faith and instructing the children in the elements of Cristian doctrine; whereas no former period

Saw Such a Deficency of Priests as the first half of the present century. In the second place, every priest, secular or regular, was bound by decrees of Provincial Councils and by orders from Rome to teach the catechism personally to the young, and the summer time saw them in the country parts among the fields and bogs, here one day and there another, saying Mass, preaching ser-mons, and teaching catechism; while in the winter months, sheltered in the towns and villages, they performed the same duties in the houses of the people, with the children gathered around them for instruction, till the late hours of the in the daily instruction. They make ular schools would have been opened night. What deep and lasting impres the children practice it, and not only is for Catholic boys in the towns and sions such teachings must have left in the minds and hearts of the people! We have greater organization now, but have we the same spirit? May there not be grave defects in the general system of teaching religion to the young at the present day which it would be dangerous to overlook? The result of the system pursued in former times was that the people clung to their Faith, though asexiled by the worst forms of persecul under what grave disadvantages the

practice of their religion directly they set their foot on a foreign shore. Religion, in fact, sits very lightly on large masses of our poorer countrymen in foreign towns and cities—a state of things which is attributed by the priests, who are in their midst, as much to gross ignorance of their religion as to any other cause. It is now my purpose to explain what is meant by this teaching of the catechism, so strongly inculcated by the Church, so fervently practised by many of the saints; so absolutely necessary for the child. I will not offend your intelligence by telling you that it does not consist in making children learn the mere words of the catechism; and yet how often may you witness

## The Fraudulent and Ridiculous Teaching of the Catechism

in this way, not the slightest attempt being made by the teacher to explain the meaning. But can the teacher conscien-HE annual appeal on behalf of the | tiously rest content even if he explains the meaning of the words and sentences! May not that kind of teaching be dry, preached after 12 o'clock Mass on the cold, and fruitless? May not the cate 20th March, in the Cathedral, by the chism be made a mere task, and by no Rev. Ambrose Coleman, O.P., St. Inicans an agreeable task? How often do adults excuse their profound and culpable ignorance of the elementary truths of religion by saying they are no His Lordship Most Rev. Dr. McGivern scholars, thereby confounding knowledge presided during the service. There was of Daine things with ordinary literary a large congregation, and the response acquirements—a fallacy extremely common among the poor and uneducated. It to the appeal was more than generous. stands to reason that a mere dry explanation of the catechism is not truly re-Coleman ascended the pulpit and said: ligious instruction, or rather, what is more to the point, religious education. It will bear no fruit; it will enter the mind without touching the heart, and will leave the child as it found it. Reof men to whom, for several years past. ligious instruction fails in its purpose you have confided the religious and if, besides enlightening the mind, it secular education of nearly all the male does not touch the heart and affect the children of this town that I come before will and form the conscience. To do you to day. And yet I can hardly this it should be made interesting; and say with truth that I am pleading their it cannot be made interesting by the cause with you, because no words of teacher without a zealous preparation mine could i crease the esteem you and conscientious study, by which he have always felt for them, an esteem both will be able to amplify the teaching by ting in from time to time, straight from tice of virtue. Thus would the cate-chism teach children in their early years to love God, to pray, to reflect on their salvation, to repent of their sins and correct bad habits. All this, in the eyes of the ordinary teacher, is the work of the priest, and yet how seldom does the priest under our present arrange-ments come in contact with the child for the express purpose of imparting re-ligious instruction! It, therefore, this religious instruction, which was the daily personal work of the priest in former times, and, as I shall show, is the daily task of the Christian Brother, cannot be efficiently carried out in the public schools of the country at large, it

## Grave Defect in Our Educational System

as regards religion which cannot be overlooked, and which sooner or later will bear disastrous consequences. We may rest assured, however, that in any | thousands of our countrymen abroad. school conducted by the Christian An opinion has often been loudly ex-Brothers the foundations of religious pressed to the detrim nt of the Christian knowledge are well and carefully laid. Brothers, that in taking up the pro-Their religious profession and their rules are a double guarantee on this important point. The religious garb of the Christian Brother—the very fact that he comes before the children as a monk, as one who has devoted his life to the service of God and his neighbor, as one who has cut himself off from the world and is bound by the three vows of poverty, chaetity and obedience-ands a weight to his words when he speaks on religious matters which they would not two male schools in the city have coming from the mouth of an of Dublin for the better class of pupils. ordinary secular State paid teacher, how-ever good and zealous he might be. The primary object of the State paid teacherthat for which he is paid by the State-is to impart secular knowledge; the primary object of the Christian Brother-that for which he has left the world and has sacrificed his earthly career—is to impart religious knowledge. Their Rule, as contained in the Brief of his Holiness Pope Pius VII., states: 'They shall make it their principal care to teach male children, particularly the poor, the things necessary for a virtuous and Christian life, and that

## The Main End, as well as the Spirit of the Institute,

must be an anxious solicitude to educate youth according to the maxims of the Christian law.' And they are strictly bound by the same Brief to give religious instruction for half-an-hour on week-days and for a full hour on Sundays and holidays of obligation. So im portant a place does religious instruction hold in their curriculum that the Brothers not only undergo a long probation in the accurate and conscientious study of the Christian doctrine, but they are also bound to make a special preparation every morning for the instruction they are to give during the course of the day. And just as the Christian doctrine expounded by the priest from the pulpit is to the congre gation assembled around him the Word of God, so also is the teaching of the Christian Brother to the children assem bled around him in the school the Word of God, given with the blessing of Jesus testants, who enjoy many educational Christ and the formal approbation of the Church. And thus the catechism as | carried off the bulk of the prizes and the taught by the Christian Brothers reaches the heart as well as enlightens the mind, and leads to the practice of piety and the keeping of God's Commandments. But they do more than inculcate pietythe school-day begun and ended with cities, whose sole object would have been prayer, but not an hour passes in which the children are not asked to pause for a moment and elevate their hearts to God. Thus the whole day is

## Sprinkled Over With Acts of Plety

in a schoolroom in which the symbols of our holy religion are fearlessly displayed at all hours. See, on the other hand, dion; whereas during the present cen- most zealous and conscientious national to estimate that time as lost which is

for imparting secular knowledge, will not call him to account if he neglects teaching religion. And will even the manager of the school call him to socount if he confines himself to making catechism without troubling himself further about them? More is not expected from him. In fact he is deterred rom giving that cool religious instruc tion which is essential to the well being of children, by the thought that in doing it he may be intruding on the province of the priest. Consequently the religious interests of the children are neglected, and they are generally deprived of religious instruction except at rare intervals. To the teacher who is not zealous and conscientious the grave temptation will often present itself of allowing the secular subjects for which he is paid to encroach upon the time laid aside for the catechism, for which he is not paid—in fact, to neglect the catechism altogether, except for a few weeks previous to the examination for Confirmation. Then, again, how can tender piety be cultivated in the ordinary National School under secular teachers? The eye may not be appealed to by the exhibition of the symbols of our holy religion; those practices of piety so frequent in the Christian Brothers' Schools, such as making the Sign of the Cross. may not be indulged in, except, of course, during the half-hour clearly marked cff from the rest of the day. Owing to these circumstances, for which the teachers themselves are not to be blamed, it cannot be denied that there

#### Deplorable Deficiency of Religious Teaching and Religious Training

in our ordinary male schools, a deficiency which, I am sorry to say, is not made up for in numberless instances in the homes of the pupils. And the consequences of this deficiency are to be felt, not perhaps at present in cur own country, where all the surroundings are favourable to the ordinary practice of the Catholic religion, but they have been felt in other countries, to the grief of friends at home and priests abroad, when the ordinary product of our National School system, untrained in religious knowledge, and unfortified by the early practice of piety, has been cast by fate upon a foreign shore. It is therefore a matter for sincere congratulation that the Christian Brothers. founded a century ago, have been ever since pursuing their peaceful and self-accriticing vocation, having under their care at the pre sent moment more than 30,000 pupils, in whose docile hearts they are planting he seeds of piety. Who shall estimate the extent of their work-who shall fathom, their far-reaching influence? How much of the intelligent piety and zeal of the towns and cities is due to the early training of the Christian Brothers! How many vocations have they not festered for the priesthood! Many of our priests both at home and abroad-aye, and some of our Bishops—have learned the first rudiments of Christian doctrine and the first lessons of piety in the schools of the Christian Brothers. And work to Ireland, but, at the earnest rejuest of Bishops of foreign parts, they

Planted Themselves and Their Schools in far-distant continents, and are helping to keep the Faith alive in the hearts of gramme of the Intermediate education they have abandoned their original role of teachers devoted exclusively to the poor. My answer to this is that the Christian Brothers were never intended exclusively for the poor. The Brief constituting them a Religious Congregation sanctions their teaching all male children, and Dr. Murray, the Archbishop of Dublin, who exerted himself to get this Brief for them, requested them to open Circumstances change in the course of time, and religious orders are bound to adapt themselves to varying circumstances of time and place. At the time of their foundation, and for several years alterwards, no State provision had been made for the education of the poor; now, however, the country is covered over with a net work of schools, and any poor man may obtain elementary instruction for his children. But under any circumstances would it be well for the country if the wonderful religious influence undoubtedly execised by them were con fined to the poorer classes, to those classes from whom, as a rule, it is difficult to obtain regular attendance? Have the Brothers sought the better classes, or rather is it not They Who Have Sought the Brothers?

Has it not commonly happened that the poor boys who have come to their schools with hardly a coat on their backs have, by means of the gratuitous education they received from them, been able to put themselves into a decent position of society, and then, wishing that their children would receive the same educational advantages as themselves, have sent them to the schools which they themselves attended as poor boys? Having therefore, as well as the poor, the children of the better classes in their schools, the taking up of the Intermediate education became of paramount necessity to them. What would have been the result from a relig: ious point of view if they had held alcor it is hard to say. In the first place, Proadvantages over Catholics, would have positions of trust and influence consequent on a good secondary education, numbers of which, both prizes and positions, are taken by pupils of the Christian Brothers. In the second place, seca fierce competition for the prizes of the Intermediate. Now secular studies when pursued with ardour tend to absorb the energies of the soul to the detriment of piety, and therefore a school in which masters and pupils are competing all the year round for money prizes feel a

#### Tendency to Underrate Religious Teaching,

We have had to deplore the loss of teacher must carry on the catechism! spent on it, and to put it entirely in the

The State, which pays him his salary background. On the other hand, however eagerly secular studies may be pursued in the Christian Brothers' schools, the strict rule of the Brief is a daily check to them, and is a guarantee that the time for religious teaching will not the children learn the bare words of the be absorbed by secular studies. By their catechism without troubling himself wonderful success in competition with the best schools of the country, they have shown that piety is no impediment to knowledge, and have also shown the world that the formation of character and the foundation of a Christian life should be the primary objects of the Catholic teacher. By their wonderful and far reaching influence over the middle as well as the poorer classes of the population, they are stemming the tide of secularism, which, perhaps, in this age of unbelief, may be creeping unawares over parts of the country. I have thus, as well as I have been able, put before you the claims of the Chris tian Brothers on your support. Though poor, silent, and retiring, they are a powerful body, respected by the Government, whose nefarious plans they have more than once thwarted; esteemed by the clergy as co operators in the Work of the salvation of souls; and loved by the people whom they have served with such untiring devotion. All they ask is a decent and modest support - with that they are content -- a support which will enable them to continue with efficiency that good work for which they expect no earthly reward .- Liverpool Catholic Times.

The London Universe remarks that Viscount Wolseley, we will be bound, had the green in his cape on St. Patrick's Day, but he is only Commander in Chief. That other famous soldier, Roberts of Kars and Candabar, does not forget that he is a native of Waterford, and wears the shamrock in his coat in evidence of the land from which he comes. But Bobs is a gallant soldier, and is proud of the country to which he belongs. So is Lord Russell, who displayed the green ribbon conspicuously in his judicial robes at Birmingham. It is only small underlings of the Macartney species who ob ject to the nationality of the shamrock.'

The coroner of Manchester, Eng., is reported to have said in course of a recent address that the drink bill for the last year was three times the amount spent on bread, and was equal to the rent of every house and farm in England and Wales put together, and ten times the amount spent on churches, chapels and philanthropic institutions. The result of his investigation, effort and enquiry was that the licensing system was a hideous failure and mockery.

Another speaker at the same meeting, they themselves have not confined their in dealing with some of the difficulties confronting the workers in the cause of temperance, said:—One of the most terrible things from which the temperance movement had suffered within recent years had been the forming of breweries into limited liability companies. They had taken the people into partnership; the people were deriving profit from the consumption of drink they were dominated over by a love of money, and consequently were blind and deaf and dumb to everything that was for the moral and social welfare of the community. That was a question for the consideration of good, just and honest Christian men.

> It is not amiss, says the Catholic Times, of Liverpool, Eng., for us sometimes to note the opinions of men wide ly differing from ourselves in matters of theological and religious thought. And there is foed for reflection in the observations which fell from the lips of a distinguished Nonconformist minister at a meeting in Coventry last week. He said in the present age the taste for preaching was not dying out, and there were fewer excuses than ever for poor and ineflicient preaching, which killed the truth and sometimes killed the hearer. Eloquence was not essential, but a man must be interesting and in-

Not Ring To-night," in which a young wo-man by hanging to the curfew bell saves the life of her lover condemn-d to be ground at the ed to be executed at the ringing of the curfew, is only one of a thousand striking instances of how a woman will dare everything for we. Women are readier to make heroic sacrifices than they are to take the commonplace, everyday precautions which insure their greatest happiness. Most wo-men are careless about their health. They for-get that physical weak-ness and disease will wreck the fairest chance to life and shut them

known poem, "Curfew Shall

in life and shut them out completely from happy womanhood and wifehood. Weak, bilious, dyspeptic women are robbed of their natural attractiveness and capacity. They lose healthy color and energy and ambition. The blood becomes poor and thin and laden with disease-germs. The true antidote for this condition is Dr. Pierce's Golden Medical Discovery. It acts directly upon the digestive powers and the liver, creating pure, red, healthy blood free from bilious impurities; it renovates every organ and tissue of the body, building up hard, elastic flesh and muscular strength and imparting nerve power and permanent vitality, which malt extracts do not give.

vitality, which malt extracts do not give.

Mrs. Eila Howell, of Derby, Perry Co., Ind., writes: "In the year of 1804 I was taken with stomach trouble—uervous dyspepsia. There was a coldness in my stomach, and a weight which seemed like a rock. Everything that I ate gave me great pain; I had a bearing down sensation; was swelled across my stomach; had a ridge around my right side, and in a short time I was bloated. I was treated by three of our best physicians but got no relief. I was so weak I could not walk across the room without assistance. Then Dr. Pierce's Golden Medical Discovery was recommended to me and I got it, and commenced the use of it. I began to improve very fast after the use of a few bottles. The physicians said my disease was leading into pulmonary consumption, and gave me up to die. I thank God that any cure is permanent."



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structive. The force of the preaching of the present day was being endangered by the ceaseless multiplication of other duties upon the minister, who had not opportunity to prepare bimself and his sermons, and the churches would do well to note that they were robbing themselves and the Kingdom of God by eternally worrying the "speaker for God" about things that could just as well be done by the ordinary member of the church.

At the dedication of the altar rails in St. Francis Church, Glasgow, held recently, His Lordship Bushop Maguire preached an elequent sermon during the course of which he dwelt upon the necessity of beautifying the Church. His Lordship said :—It was characteristic of a Catholic congregation to try to make learned of the occurrence and a ment the interior of their church beautiful. What was the explanation, what was the meaning of it? Was it due to a spirit of ostentation, of emulation, of rivalry, or because they wished to show what they could do, compared with other bodies? He did not think that anyone would say that what they did in beautifying their courches and in inproving their ceremonies was due to any of these causes. It was because Catholics believed that wherever was set up a church there also was God, and He was present in a very special manner in the Blessed Sacrament, and if God had chosen that place to dwell in they must make it as worthy of Him as they

## SHAMEFUL BIGOTRY.

Priests Insulted at Roosevelt Hospital

Father Hughes. C.S.P., Ordered Out—"We Will Not Allow Any in the ward. So far as I have observed Proselyting," Blurts Out President Roosevelt.

FROM THE NEW YORK WORLD.

The roving disposition of Joseph Victory, a youth of 22, who ran away from home, only to be found half dead from exposure, is responsible for charges of sectarian discrimination against the officials of Roosevelt Hospital.

The Paulist Fathers, of the church at Fifty-ninth street and Ninth avenue, accuse the doctors across the street of treating them disrespectfully, of repeatedly insulting them, and, in one case, of practically turning a priest from a ward n the hospital as he was administering the last Sacrament to a patient supposed to be dying.

Joseph Victory is the son of John

lictory, one of the oldest and most skilled employes of the Corneil Iron Works. He dissappeared from home last Christmas because of some fancied light. A policeman found him sick in an

old canal boat lying at the foot of West Forty-ninth street last Monday. Taken to Roosevelt Hospital, he was found to be critically ill with pneumonia. Mr. and Mrs. Victory were sent for.

They summoned Father Burke, of the Church of the Paulist Fathers, to give the last rites of the Catholic Church to their boy. The clergyman reached the hospital at 3 p.m. Speaking of his visit, the priest said:

BRUTAL TREATMENT OF FATHER HUGHES. 'When I reached ward No. 2, the medical ward, I asked a nurse if she would please place a screen around a cut of the sick man. She refused. I insisted, and an orderly finally brought a screen. I was busy with the holy oils, when the orderly told me I must go. 1 replied I would not go; that I was not disturbing any one, and that he must be gentlemanly.

'Dr. Peabody, the attending physician of the ward, had entered and walked down to the Fifty eighth street end of the word. The orderly approached from the group of physicians at the far end. You will have to go,' said he. 'I will not go, said I.
Then down came the screen before I

had administered communion, given extreme unction or granted the last indulgence. The orderly walked to the door. opened it and with his hand upon the knob, stood waiting for me to leave. I was practically put out of the ward.

'When I returned to the church we held a sort of senatus consultis. If we were to be so ill-treated we wanted to know it, to decide upon some course of Then Father Young, a clergyaction. man 70 years of age, told us how he had been insulted in the hospital again and again. In fact, the Rev. Father Casserly, who died more than a year ago, used to say he was only just tolerated in the hospital.

HOSPITAL BUILT WITH MONFY LEFT BY A CATHOLIC.

'For twenty-nine years the Paulist Fathers have been administering to the ment in The True Witness.

patients of Roosevelt Hospital. I have been going there eleven years myself. We are called night and day. Never a we are caused night and way. Never a cent for the support of the church of the Paulist Fathers has come from the hospital They never mention us in their pital They never mention us in their reports. For the last five years I have often been treated badly. They have gradually weeded out their Catholic nurses. If the recommendation of a nurse happens to have the signature of a Catholic priest she is not considered.

We are not permitted to go from cot to cot, although Protestant clergymen are allowed there. As a matter of fact, Roosevelt Hospital was built with money that formerly belonged to a Catholic, the late Roosevelt Bailey of Baltimore. Two thirds of its patients are Catholics. If we have no rights there we want to know it. The parish wants to know it. Catholics will not stand it.

On one occasion I was kept waiting by a nurse till the patient whom wanted to see died and it was too late. shall not wait again. The responsibility resting upon me as a priest is too great. At 7 p. m. Father Burke says he re-

turned to the hospital, and after a stormy interview with Superintendent Lathrop in the vestibule, during which doormen and attendants gathered around, Father Burke was again admitted to the patient's bedside and completed the sacred rites. Victory was then removed in a carriage to the home of his parents.

SUPERINTENDENT LATHROP'S LAME IN USE. In answer to the charges Supt. Laturop of the hospital said:

'It is the practice at the Russvelt Hospital when the doctor of the attending staff makes his daily rounds that all visitors shall be requested to be the ward until he has finished his remode.

'In pursuance of the custom the order. ly of the active medical ward where Father Burke had called to see the patient requested the father to have the ward. The orderly had not neen specifically directed by the house poyer. cian to do as he did. He fall d to observe that Father Burke, as the latter represents, was giving the sacrament to the patient.

'In the evening Father Burb could and found the superintendent covere ing with friends of the patient, wi shad express their sense of annoyance at the apparent rudeness with which Fener Burke had been treated. The reperintendent expressed to them and edise. quently to Father Burke his disappr wal of the action of the orderly who had failed to use that tact which he or int to have used.

\*Father Burke is mistaken about the non-appointment of Catholic marses. There are two in the hospital now WE WILL NOT ALLOW ANY PROSESSION OF STREET SAYS ROOSEVELT.

James A. Roosevelt, president of the Board of Trustees of the hospital, said last night :

What, does Father Burke mean to say that he owns Roosevelt Hespital' I deny that anybody has a right there without permission. We will not allow any procelyting. We are non sectionan, we are Christians. Having said this, it is too wicked a question to ask if we would interrupt a Sacrament.' Dr. George L. Peabody, who was the attending physician Monday afternoon,

in the conduct of others, there isn't any sectarian discrimination in the hospi-

Roosevelt Hospital is not a public institution in the sense of receiving any municipal funds. The city of New York does not pay for the treatment of patients. It is supported from the Roosevelt donation of \$1,000,000, from rentals of considerable real property, from fees of private patients and has a share in the collections of the Saturday and Sunday Association.

## APRIL WISDOM.

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#### MOW TO PRESERVE HOUSE-PLANTS FROM DECAY,

A great many housekeepers auxious to possess nice plants, with which to decorate a parlor or sitting room in the winter season, or brighten the exterior of their homes in summer, oftentimes express deep regret at their inability to succeed in preserving them from decay. An authority offers the following good

advice on the subject. He says:—
The leaves of house-plants should be kept as free from dust as is the bricabrac of the room. Persons do not seem to understand that this advice applies to all plants, as well as to the palm and rubber-plants that are usually looked after. Air is absorbed by plants through their leaves, a process that is naturally interfered with when these are laden with dust. Frequent sponging, too, often removes minute insects or their

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